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ful recognition accorded to Dr. Brinton's unselfish devotion to his chosen life work. Provost Harrison thought that to honor his memory no more worthy tribute could be given than the foundation of a Brinton Memorial Chair in the University of Pennsylvania. Professor Putnam, following these remarks, said that he trusted the suggestion would not be dropped, but that something tangible would come from Provost Harrison's words.

The choice of this place for the seat of the Brinton Memorial seems especially appropriate, since the University of Pennsylvania now possesses Dr. Brinton's valuable library, his own gift shortly before his death. The association of Brinton's name with the University from 1886, when the Chair of American Archæology and Linguistics was created for his occupancy, may in this way be made permanent.

In order to accomplish the proposed plan it will be necessary to secure an endowment of fifty thousand dollars from individual sources.

Patrons of science and others interested in the endowment may apply to the Brinton Memorial Committee, 44 Mt. Vernon Street, Boston, Mass., where further information is to be obtained if desired.

Messrs. Drexel & Co., bankers, Philadelphia, have kindly consented to act as treasurers on certain conditions which will be explained to contributors on application to the Brinton Memorial Committee."

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE MYTHOLOGY OF THE BELLA COOLA INDIANS. By FRANZ BOAS. (Memoirs of the American Museum of Natural History. Vol. II. Anthropology. I. The Jesup North Pacific Expedition.) November, 1898. Pp. 127. Plates vii.-xii.

The brief work which forms the second issue of these magnificent memoirs adds a remarkable chapter to the mental history of American races. The Bilxula, or by euphonic alteration Bella Coola, a small tribe linguistically belonging to the Salishan family, inhabit the coasts of Dean Inlet and Bentinck Arm, two fiords situated in about latitude 52° north. At the present time, disease has reduced the tribe to a few hundred souls. The peculiarity of the mythology is described as its systematic character, in contrast with the usually unsystematic form of mythologies belonging to the northwest coast.

The Bella Coola cosmogony assumes five worlds, a middle earth between two heavens and two hells. In the centre of the lower heaven is the house of the gods, called "The House of Myths," whence descends animate life. In this heaven the sun moves on a trail over a bridge; in the summer he keeps to one side, in the winter to the other, and the bridge is wide enough to explain his annual variation. The solar rays are his eyelashes. This heaven is accessible from mountains. In some part (where is not mentioned) is a skyhole, permitting to winged creatures passage to the upper

heaven. This is conceived as a treeless prairie; a great wind continually blows, and sweeps all things toward the house of the goddess who here reigns, and who in the beginning acted as a world-maker, warring with the mountains, and reducing their height. In this heaven is also a river (perhaps the milky way?) which flows through the lower heaven, and by ascending which the upper sky may be gained. The earth floats as an island in an ocean, and is moored by stone ropes fast to a stone bar held by a giant. When he is tired, his movements cause earthquakes. The first hell or underworld is the region of ghosts; these, it is stated, cannot return to the earth (but their world may be visited by shamans). A peculiar feature is a rope ladder, communicating with the first heaven, whither the ghosts may ascend, and be once more sent down to earth from the house of the gods, to be reborn in the same families. Not all ghosts, however, feel the desire to ascend; some are content with their lot, and sink to the lower hell, where in the end they suffer a second and final death.

How far is this elaborate cosmology peculiar to the Bella Coola, how far in part the property of other races? In his account of the Kwakiutl, contained in the Report of the National Museum for 1895 (Washington, 1897), Dr. Boas does not elucidate their cosmogonic ideas, and perhaps these are not very distinct. However, we note one or two correspondences. Thus, with regard to the winds of the upper region, we find that in the sacred dance of the Nā'naquualil (Report, p. 471), the movements of the dancers and the lively motions of their blankets represent the effect of the winds of the higher atmosphere, the region in which the original initiation is supposed to take place. So with the Bella Coola, the spirit who initiated the ancestor of the tribe Se'nxlemx, and whose proper abode is the lower heaven, takes the youth into the upper heaven, where a wind blows the two to the house of Qama'its, the goddess of that region (Mythology, p. 35). Again, with regard to the rebirth of ghosts, we are told in a particular song of the Kwakiutl that the dancer for whom the words were modified was considered as the reincarnation of her deceased brother (Report, p. 485). The Bella Coola take the moon in eclipse to be painted black for the sake of the rites; now with the Kwakiutl we find the blackened moon represented by a dancer (Report, p. 455). So the idea of a floating earth seems familiar; at least we read of a fabulous people supposed to live on a floating island (p. 468). With the Kwakiutl, the great cannibal spirit lives in the north, but in the sky, where his post is the Milky Way (p. 459). With the Bella Coola a similar spirit has only a room in the House of Myths, which is placed in the zenith. The sun-house, one would think, should be in the east; and in heaven should be many houses. The Bella Coola may have brought these various habitations into one. With the Kwakiutl we find the phrase "centre of the world" used poetically, as representing that spot which is the centre of divine life, without regard to the direction of the compass (Report, p. 457). May it not be that this has originally been the case with the House of Myths?

The winter ceremonial of the Bella Coola is plainly identical with that of other tribes. These rites are initiatory as respects the youth, histori-

cal as regards the representation of ancestral experience ; the underlying idea is that the person seeking initiation must live in the wilderness, where he will be visited by one of the spirits belonging to his clan, from whom he may obtain supernatural power, and in whom he will find a divine helper. That the ceremonies are connected with cannibalism has naturally led civilized observers to an erroneous conception of their significance.

With respect to the origin of the beliefs and practices, general remarks are offered. Dr. Boas has done more than any other investigator to show the interfoliation of American myths and rites, and the effect of culture contact in producing continual and often rapid diffusion. He has made the existence of this process so evident, that doubt must be set down as an exhibition of ignorance or prejudice. It is plain that the several tribes have appropriated a mass of tales, customs, doctrines, which have come to them from without, or which are communicated from one to another. Such reception does not exclude mental reaction on the material ; the borrowers bestow on the information an interpretation answering to their state of mind, and to this extent the ideas or usages may be considered as an independent expression of mentality, irrespective of originally foreign derivation. The materials of the structure being supplied, these may be elaborated to an edifice built up by ingenuity and free speculation ; this Dr. Boas supposes to have been the case with the Bella Coola, who from whatever reason appear to have systematized their mythology to an unusual degree. We cite the concluding words of the account : —

“The mind of the Bella Coola philosopher, operating with the class of knowledge common to the earlier strata of culture, has reached conclusions similar to those that have been formed by man the world over, when operating with the same class of knowledge. On the other hand, the Bella Coola has also adopted ready-made the thoughts of his neighbors, and has adapted them to his environment. These two results of our inquiry emphasize the close relation between the comparative and the historic methods of ethnology, which are so often held to be antagonistic. Each is a check upon rash conclusions that might be attained by the application of one alone. It is just as uncritical to see, in an analogy of a single trait of culture that occurs in two distinct regions, undoubted proof of early historical connection as to reject the possibility of such connection, because sometimes the same ideas develop independently in the human mind. Ethnology is rapidly outgrowing the tendency to accept imperfect evidence as proof of historical connection ; but the comparative ethnologist is hardly beginning to see that he has no right to scoff at the historical method. Our inquiry shows that safe conclusions can be derived only by a careful analysis of the whole culture.”

W. W. Newell.